



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Ⲅ^A Βαλααμ for יבֿלעם (Ⲅ^L Ιεβλααμ). In 2 K 9 27 we find in Ⲅ^V Εκβλααμ = Ⲅ^A Ιβλααμ, Ⲅ^L Ιεβλααμ.

Johns Hopkins University

Paul Haupt

The Semitic root *lak*, to press

In my paper on Heb. *melkh*, counsel, I stated (above, p. 55) that the stem *malak*, to deliberate, was derived from the root *lak* which appears in Arab. *lāka*, *ḵalūku*, to chew (or *champ*, as a horse on his bit) so that *malak*, to deliberate, is originally to *chew* or *ruminate* in the sense of *to deliberate*. The primary meaning of the root is preserved in Arab. *malaka* 'l-^c*ajīna*, to knead (i. e. *to press, squeeze, thump*), the dough. But *alaka* 'l-*lijāma* stands for 'alaka, whereas *alaka*, to send, is a transposition of *la'aka*, to send, from which we have *mal'ak*, ᾰγγελος.

To chew = to press between the teeth. The original meaning of the root *lak* is *to press*. This may mean also *to thrust, push, strike* or *to urge, strive eagerly*. We find these meanings in the Arabic stems *lakka*, *laka'a*, *lakata*, *lakaḥa*, *lakada*, *lakaza*, *lakaša*, *lakada*, *laka'a*, *lakama*, *lakina*, *lakiḵa*, and in the modern Arabic *laklak* and *lakaf*. Also *tahālaka* 'alā *ṣai'i*ⁿ (cf. *laki'a* or *lakiḵa* *bi-ṣai'i*ⁿ = *ḵali'a bihi ay lazimahu*) must be derived from this root. Cf. also Ethiop. *lak'a*, to impress, inscribe. For Heb. *hišlāk* (from *šalak*, a causative of the root *lak*; see GB¹⁶ 795^a, below) cf. Arab. *laqiḥa* and *laqifa*.

Allied roots are *laq*, *laḥ*, *lax*; also *lat*, *laṭ*, *laṣ*. The root *laq* appears in *lāqa*, *laqqa*, *laqiḥa*, *laqaza*, *laqisa*, *laqaṭa*, *laqa'a*, *laqifa*, *laqlaqa*, *laqima*, *laqiḵa*, *ḵalaqa*, *halaga*, *halqama*, *šalaga*. Also *laqina*, to understand readily, means originally to *swallow*; cf. French *il faut lui mâcher tous ses morceaux*, i. e. you must explain to him the simplest thing. Heb. *ḵālq*, locust, is derived from the same root.

The root *laḥ* appears in *alāḥḥa*, *laḥaba*, *laḥaza*, *laḥḥaṣa*, *laḥaṭa*, *alḥafa*, *laḥana* *fi-l-qirā'ati*. Heb. *lēḥi*, jaw, means originally *mâchoire* (cf. JBL 33, 292). For the root *lax* cf. *laxxa* *fi-kalāmihī*, *laxaba*, *laxafa*, *laxama*.

Derivatives of the root *lat* are *latta*, *lata'a*, *lataba*, *lataha*, *lataxa*, *latada*, *lataza*, *lataga*, *latama*. For the modern *latlat* = *ratrata* cf. *lakina* which means originally to *chew* the words. In German, *Worte* or *Silben kauen* means to *utter* or *pronounce with hesitation* or *imperfectly*, to articulate indistinctly (French *mâchonner ses paroles*).

The root *laṭ* is found in *laṭṭa*, *laṭata*, *laṭaha*, *laṭasa*, *laṭa'a*, *laṭama*, *laṭiia*. For *laṣ* cf. *laṣṣu* and *laṣaha*. See my remarks in *AJSL* 22, 205. 257; 23, 241. 248. 252; *GK*²⁸, p. 107, n. 1.

Johns Hopkins University

Paul Haupt

Heb. *zed*, haughty = Assy. *sîttu*, remnant

In GB¹⁶ Heb. זֶד or זִד is combined with Assy. *ṣādu* (impf. *iṣṣūdu*) to glow; but this etymology (suggested by Jensen, KB 6, 390) is untenable. It is true, the ז instead of צ might be due to partial assimilation as in Syr. *זדיק*, *righteous* = *צדיק* (JAOS 28, 116) or *זדה*, *echo* in the Siloam Inscription (ZDMG 65, 565, 1) = *صدى*, but the etymological equivalent of Heb. זֶד = Arab. *زيد* in Assyrian is *sîttu*, remnant.

I pointed out above (p. 56) that Heb. *הסית*, to induce or seduce is a byform of *הסיד*, from *סוד*, whereas GB¹⁶ s. v. *סות* refers to Delitzsch's theory that *הסית* means to induce a person to change his mind, alter his opinion (he altered him = he converted him, persuaded him). According to AL⁵ 172^a *sîtu* (which would be a form like *mîtu*, dead, or *nîxu*, quiet = *mayîtu*, *naṣîxu*) means *other*, plur. *sîṭûti*, the others, and *sîttu* (a feminine form of *sîtu*) denotes *remnant*, remainder; but this explanation is unsatisfactory.

Nor can we assume that *sîttu* stands for *sîrtu* = *sî'ratu* = *سائر*, although we have for *דרמשק* (ZDMG 69, 168, 21) the form *דמשק*; *سر* appears in Hebrew as *שאר*, consequently we must have a *ש* in Assyrian (JAOS 28, 115). For the same reason Schrader's explanation that *sîttu* corresponds to *ست* (KAT² 576) is impossible, since *است* appears in Hebrew as *שת*.